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HISTORY
OF
SAINT JAMES PARISH

St. (OLD HERRING CREEK)

ANNE ARUNDEL COUNTY, MARYLAND

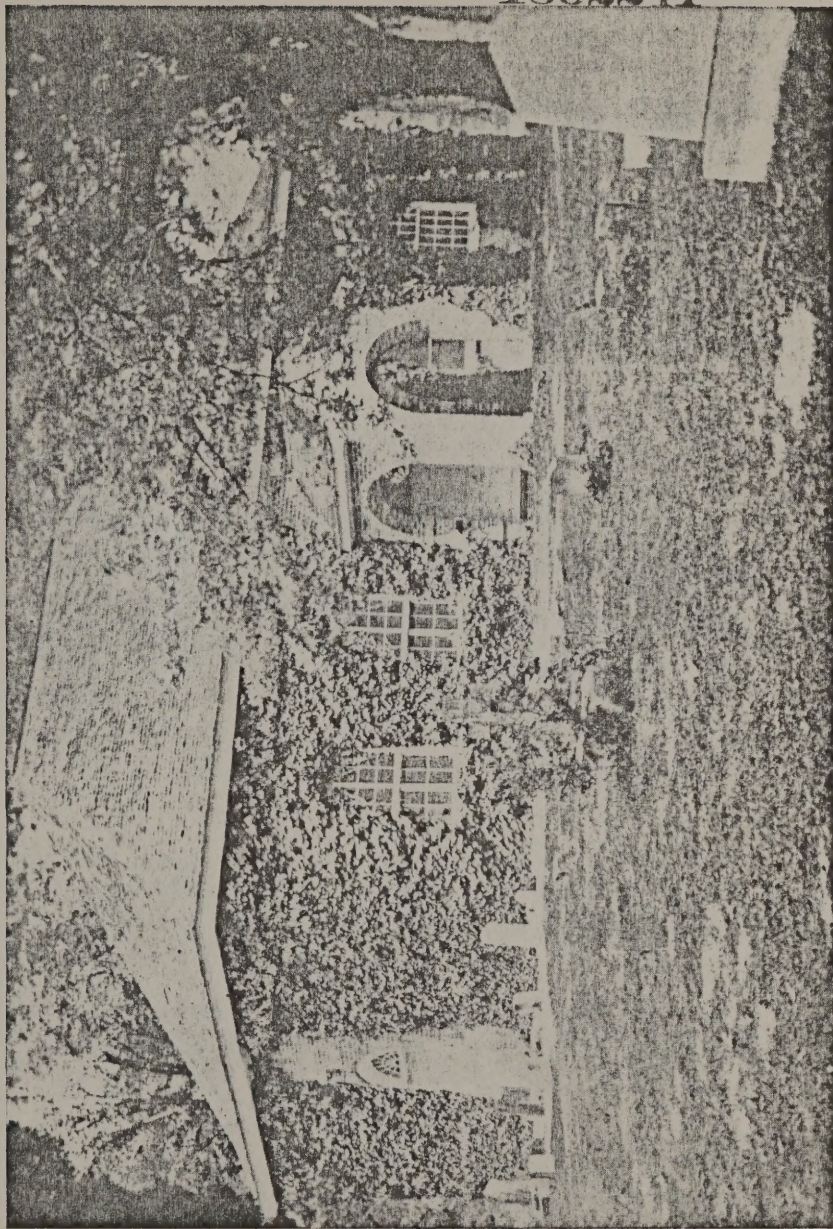


1692-1944



By THOMAS JOHN HALL, III.

1832241



History of Saint James Parish

In writing a history of Saint James Parish one must define a title into the old by history of the Province. Maryland, you will remember, was settled in 1634 by Lord Baltimore. With a policy the wisdom of which was the only contribution as it was for the sake of the spread of the good faith the Christianization of the Indians by the first missionaries of French in a Nation.

With the first years of the Colony, the first very high quality of the Church of England. Whereas in the Province of Maryland, the first years of the Colony, the first very high quality of the Church of England.

Dedication

To all the Saints of Saint James Parish
this volume is in all reverence dedicated
"who from their labors rest"

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History of Saint James Parish

In writing a history of Saint James Parish one must delve a little into the early history of the Province. Maryland, you will remember, was settled in 1634 by Lord Baltimore. With a policy, the wisdom of which was the more remarkable as it was far in advance of the spirit of the age, he laid the foundation of his Province on the broad basis of freedom in religion.

For the first forty years of the Colony we hear very little mention of the Church of England. Whereas Lord Baltimore's Religious Toleration Act had drawn a great many Protestants to the Province, the Church of England adherents were not in the majority. In 1676 there seems to have been a move to establish the Church of England in the Colony. A Rev. Mr. Yeo wrote to the Archbishop of Canterbury asking that the Church be established, stating that there were only three Church of England Clergymen in the Province, which now had a population of over 20,000. Lord Baltimore objected and, as we all know, Charles the II was not very religiously inclined, so nothing was done in the matter.

Charles the II was succeeded by his brother, James II, an avowed Romanist. After a few years England rebelled, James was overthrown and his son-in-law, William of Orange, with his wife, Mary, were proclaimed King and Queen. This is known in history as the Protestant Restoration.

This condition spread to the Colony and in 1689 the Protestant Revolution took place in Maryland. Lord Baltimore was overthrown and Maryland became a Royal Colony.

The first Royal Governor to be sent out was Lionel Copley. He arrived in the Colony early in 1692 and immediately called the Assembly together. The first Act passed was one acknowledging

the Royal authority of William and Mary. The second Act was "An Act for service of Almighty God and The Establishment of the Protestant Religion in the Colony." This Act was signed by Governor Copley at Saint Mary's City on May 10, 1692. Under this Act the ten Counties in the Colony were divided into 31 Parishes. Anne Arundel County was divided into four Parishes, namely Herring Creek, South River, Middle Neck and Broad Neck.

It appears that Governor Copley was rather indifferent to religion and no further move was made. Upon the death of Governor Copley Sir Francis Nicholson was appointed Governor. He arrived in the Colony early in 1694 and immediately began to organize the separate Parishes. The record reads thus: "At a Court held at Londontown on ye 31st day of Jan. A. D. 1694 in the sixth year of the reign of our Sovereigns Lord and lady William and Mary, by the Grace of God of England, Scotland, Ireland, and France King and Queen, Defender of the Faith etc. By ye Justices and Councillors thereunto authorized, with ye most principal freeholders and others, called for ye laying out of ye County of Ann Arundel with Districts and Parishes, in pursuance to an Act of ye Service of Almighty God and ye Establishment of ye Protestant Religion in the Province. Made at ye City of Saint Marys the 10th day of May A. D. 1692. Col. Nicholas Greenbury, The Hon. Thomas Tench, Councillors, Mr. James Sanders, Maj. Henry Ridgely, Capt. Nicholas Gassaway, Mr. Henry Constable, Mr. Philip Howard, Mr. John Dorsey and the Hon. Seth Biggs, Justices. Whereasin pursuance to ye Act of Authority to us given by ye aforementioned Act, it is found convenient and is therefore concluded that the County of Ann Arundel is divided into four Parishes. The bounds and limits of Saint James Parish then called by ye name of Herring Creek Parish, in Herring Creek Hundred with ye residue of West River Hundred. Beginning at ye southmost bounds of South River Parish on ye land of Ewen upon Ewenton, now in possession of Richard Galloway, and bounding on ye east with ye bay of Chesapeake, lieing down southerly to ye Creek called Fishing Creek, the west with ye said Creek to the bounds of Ann Arundel and Calvert Counties to Lyons Creek, then to ye Creek to Potuxan, then up the said river to ye land called White Plains, to the southernmost bound of South River Parish,

and from White Plains easterly including ye plantation of Thomas Stockett, Col. Thomas Taylor's quarter then by his dwelling plantation, by John Wooden, Richard Wegg, Seaborn Batty, Doctor Fredinandoe Batty and so to the aforementioned bound on ye land called Ewen upon Ewenton."

Altho this was the first act of laying out a Parish, there was already a Parish in existence, with a Church which had been built many years. We do not know the exact location of the first Church, but we feel pretty sure that it was located to the east of the Solomons Island Road between Gravel Hill and Friendship. The northwest boundary of the old Harrison plantation which was surveyed prior to 1700 speaks of the Tower Church. The Harrison plantation of over 1200 acres would have to run to this point where tradition has placed the first church. I do not absolutely say that this is where the first church was located but I do feel that this surmise is fairly correct.

The old church was evidently in bad repair, showing that it must have been built some years. We find an order passed by the Vestry in 1695: "That the Sheriff pay to Morgan Jones 800 pounds of tobacco covering the old Church and finishing the same according to agreement."

On February 25, 1694, the following were elected Vestrymen of Saint James Parish: the Hon. Thomas Tench, Mr. Seth Biggs, Capt. William Holland, Capt. Robert Lockwood, Mr. James Rigbie and Mr. Nicholas Turrett.

The meeting of the Vestry and Wardens monthly was the meeting of a spiritual court, with a good many secular functions, and their separation from the rest of the congregation on Sunday as they gathered into their particular pews, whence they issued only to repress some irregularity, kept up this idea.

This is the oath that the Vestrymen were required to take: *First*—I do sincerely promise and swear, that I will be faithful and bear true allegiance to his Majesty King William. So help me God. *Second*—I swear that I do from all my heart abhor, detest and abjure as impious and heretical, the damnable doctrine

and position, that a Prince excommunicated or deprived by the Pope or any authority of the see of Rome, may be deposed or murdered by their subjects or any one what so ever. *Third*—I do declare that no foreign prince, person, prelate or potentate hath or ought to have any jurisdiction, power, superiority, promineney or authority ecclesiastical or spiritual, within the Realm of England, or the Dominions thereunto belonging.

This proves very conclusibely that they still were too close to the Reformation not to feel the danger of the domination of the Church of Rome.

In April, 1694, Mr. William Holland and Mr. Abraham Brickhead were elected Wardens.

On April 25th, 1695, the Vestry ordered a new Church to be built. According to the Vestry Records, the following is a description of the new Church: Forty by twenty feet, twelve feet high, side walls, seven window frames, arched roof. Finished inside with "chancell and table, with rayl and banisters, pulpit, reading desk and clerk's seat. The church to be sealed inside from top to bottom with half-inch plank, batened in pannells, pues to be built on each side of the church; shutters to every window, the porch to be sealed after the same manner. Door on south side with porch nine feet square. Porch "ye door archt, with railles and banisters on each side, ye roof to be shingled as ye church". Capacity 150 sittings. This seems to have been rather a large church for those days and times. It certainly shows that the Church of England must have been rather strong. We know that the Quakers were numerically strong in the Parish at that time.

It is interesting to note the following items from the record. Furnishing of the church, five pounds sterling paid for five yards of fine green broadcloth. Three pounds for silk fringe, and fourteen shillings for four tassels. For embroidering the cloth which was used for a pulpit cushion, thirty shillings; eleven shillings for down to stuff it; three shillings for making and carpet. They evidently thought much more of adorning the pulpit than they did of the altar, that evidently was just a plain table. The Dutch low Church element must have been wielding quite an influence.

The first Communion Service was bought from the proceeds of selling, for a term of years, a white woman who was convicted of having a mulatto child. Rather a peculiar use to which to put the money. The Service was a pewter one. It was the duty of the Vestry to sell these women and children, the money to go to the church. It was ordered that this money was to be laid out in buying the Communion Service and iron work and glass (we are not told what the iron work and glass were used for, probably the windows) and other necessary things; the other necessary things included a surplice. The Communion Service contained "a Flagon, two cupps, one chalice, and one fine mettelle bason". The bason was used for baptisms as afterwards noted. This Service was bought prior to 1698. It seems abhorrent to our twentieth century ideas that the money from the sale of such commodities should have been used for such sacred and hallowed purposes. I am glad to say that we will soon find that the Service was used only a short time.

In 1698 we find an order passed by the Vestry "That ye church wardens give notice to ye constables and other persons within the Parish, except Quakers, to come to church every Sabbath Day". Why the Quakers were excused, and why constables were called on to issue the invitations we are not told. We do know, however, that Quakers, on account of their not acknowledging the Divinity of Christ, were considered quite beyond the pale. Or it might have been because they had their own House of Worship. We will leave this question to be decided by the reader.

In 1698 Saint James Parish received one hundred fifty volumes for its Libraary. Most of these books were very deep treatises on debatable religious questions of the day. They were prized very highly and the Vestry after each meeting had to inspect them to see if they were being properly kept. We do not have any record as to whether they were very much read. I doubt very much if they were by the laity, probably the Rector read them.

The church was so constructed that there were no chinneys in it so there could be no fire in the church. There was a fireplace in the Vestry House however, and the congregation was supposed to warm themselves before service; for should anyone leave the

church during service to go to the Vestry House to get warm, they were fined so many pounds of tobacco.

Our forebears took their religion very seriously; and when you remember that every Sunday they not only had Morning Prayer and Ante-Communion Service, but in all probability a sermon which lasted over an hour. Surely they must have been good Christians to have sat in church a cold winter day through the length of a service like that without any heat. I fear we moderns are not as pious as our ancestors were or maybe we are too soft. I will also refer that question to the reader for decision. In 1696 the present Church yard was laid out. It was one acre and has been enlarged at least three times since then. The exact date of the laying out of the Church yard was April 26, 1696. That was evidently about the time the second church was built which was completed in 1696. In those days the timbers were cut and hewed and left to season, so it was not unusual for a building like this to take over a year in building. Tradition tells us that from 1694 to 1698 the Rev. Hugh Jones, Rector of Christ Church, Calvert County, and the Rev. Mr. Cockshute, Rector of All Saints Church, Calvert County, occasionally officiated in Saint James Parish.

We have spent a good deal of space and time on the physical development of the Parish, so we will now turn our attention to the more personal side. You have seen how the Parish developed in the first four years of its life. This development was accomplished in a raw, almost savage country because the inhabitants were still beset with hostile Indians, without a Rector. This, when you think of it, was quite a remarkable thing for mere laymen to do. There must have been some very fine men among the founders of Saint James Parish, and we should certainly honor them for the great work they did.

We now come to the time when Saint James had spiritual aid and guidance from a Rector.

On May 7, 1698, under a mandate of Governor Nicholson, the Rev. Henry Hall was inducted as Rector of Saint James Parish. Mr. Hall had been sent out a very short time before by the Bishop of London.

I want to pause here to correct an error that has recently come to my attention. Mr. Percy C. Skirven in his recent book entitled "The First Parishes of the Province of Maryland" states, quoting Ethan Allan's manuscript, that the Rev. Henry Hall officiated in All Saints Parish in 1694 and was Rector of Christ Church Parish 1695-1697. Feeling sure that this was an error, as I had seen the original record of Mr. Hall's baptism which took place in Saint Mary's Church, Horsham, England, on June 29th, 1676, I wrote to Peterhouse, Cambridge University, and obtained from there a record of Mr. Hall's entry into and graduation from the University; and found that he graduated from Cambridge University in 1697. Then from The Record Office in London I found that in January, 1698, he was granted twenty pounds to come to Maryland as a Chaplain. I am mentioning this to prove that Saint James was the first and only Parish Mr. Hall had. The W P A has found that a Mr. Hull, a lay leader, officiated in All Saints and Christ Church Parishes in 1694, 1696 and 1697. Mr. Allen evidently mistook him for Mr. Hall.

The first official record we have of Mr. Hall's ministry is on June 26th, 1698, when he buried Samuel Smith. In 1700 James Rigbie and wife left one hundred acres to Saint James Parish for a Glebe. As you have already seen, James Rigbie was one of the first Vestrymen of the Parish. Mr. Hall never lived on the Glebe but at Batchelor's Choice, which was granted to him in 1700. This place is still in the hands of his descendants. Mr. Hall married in 1700 Mary Duval and lived at Batchelors Choice until his death. Mr. Hall, tho only twenty-two years old when he became Rector of Saint James Parish, was a man of great force and ability and the Parish prospered under his ministrations. Mr. Hall was offered the office of Commissary of the Province in 1707. This was a very high office, the highest ecclesiastical office, in the Province, ranking with our present day Suffragan Bishop. Mr. Hall refused this office.

In 1717 the Bishop of London appointed the Rev. Jacob Henderson Commissary of the Western Shore. Mr. Henderson soon called the Clergy together at Annapolis. One of his first acts was to demand the letters of orders and license of the clergy. Mr. Hall

presented his and Mr. Henderson promptly put them in his bag saying he would look them over at his leisure. Mr. Hall immediately demanded the return of his papers, which Mr. Henderson refused to do. Mr. Hall then swore out a warrant for their return, saying "that if the Bishop of London or the King himself should possess themselves of his papers he would resist their usurpation". Mr. Henderson was very much outraged with Mr. Hall having gone to law in the matter. Both the Governor and the Clergy sided with Mr. Hall in the dispute. The matter was finally taken to the Bishop of London, who decided in Mr. Hall's favor. The Bishop in deciding the case said that if Mr. Henderson gave any more trouble he (the Bishop) "would take proper means to give satisfaction particularly to Mr. Hall, whose character I am well pleased with". This episode greatly estranged the Governor and Mr. Henderson, who had been very warm friends. There might have been an element of family trouble in this controversy as Mr. Henderson had married Mrs. Hall's step-mother. Altho this episode has been mentioned by at least two historians no reason has ever been advanced why Mr. Henderson singled Mr. Hall out for this discourteous treatment. Being connected with Mr. Hall by marriage he certainly should have known something about the validity of Mr. Hall's orders.

Mr. Hall had another controversy, so tradition tells us. This one was with the Quakers, who were very numerous in the Parish. They refused to pay tithes and Mr. Hall went down to their meeting House at Galesville and threatened to horse whip every one of them if they did not comply with the law: We do not hear that he had any more trouble with them.

Mr. Hall must have been a spiritual man because he seems to have inspired his congregation with more spiritual ideas as to fitness of things pertaining to the church. In 1701 we find this entry in the vestry book: "The Vestry of the Parish, taking into their serious consideration with what decorous and good order ye Blessed Sacrement of the Lord's Supper is administered both in their native country and other parts of the Province, and out of a pious and godly desire to follow ye good examples of their fellow Christians and brethren of the Church of England, and in obedience to a

canon of ye same Church, have unanimously voted ye buying of plate to be used at ye offertory and celebration of ye same sacrament, and by ye purchase subscribed ye several sums following:

Capt. William Holland	4£
Mr. Henry Hall.....	3£
Mr. Anthony Smith	3£
Mr. Chris Vernon	3£
Mr. Seth Biggs	3£
Capt. Robert Lockwood	3£
Mr. Abraham Brickhead	3£
Mathias Clark	1£
Morgan Jones	1£
Mr. Henry Robison	2£
Mr. Richard Harwood	2£
His Ex. Gov. Blackiston	5£

Thirty-three pounds in all.

The old pewter service soon ceased to be mentioned in the Parish inventory. Evidently the Vestry wished to forget the source from which the money was obtained for its purchase.

To show how intense the Protestant feeling was at that time: Shortly after Mr. Hall became Rector of the Parish we find the following item in the Records of the Vestry. "We, the subscribers, do declare we do believe that there is no Transubstantiation in the Sacrement of the Lord's Supper or in the Elements of bread and wine at or after the consecration thereof by any person or persons whatsoever." We also find the question asked of the Clergy: Do your Parishoners use due reverence when they hear the name of the Blessed Jesus? Also have you a Font at the lower end of the Church?

In 1718 the Vestry paid for 20,000 bricks made on the Glebe to build a Vestry House.

In 1706 a bell was given by the Hon. Thomas Tench.

In 1719 Nicholas Turrett left a Glebe of 700 acres situated on the Patuxent River at Pig Point to the Vestry of Saint James Parish. It is strange to relate that under Mr. Hall's Rectorship there were two very valuable legacies left to the Parish and from

1719 to 1908 there was no legacy whatsoever left the Parish. Why within twenty years there were two valuable pieces of property left the Parish and then no one for one hundred ninety years seemed to think it necessary to endow the Parish is a fact that the writer cannot readily understand.

Mr. Hall died on March 22, 1722, in the forty-sixth year of his age and the twenty-fourth year of his Rectorship. He had the longest Rectorship of any succeeding Rectors. He is buried under the chancel of the first Church. He left in his will a provision for a silver Alms Basin which was given by his widow in 1724.

In 1722 the Church was extended 12 feet and a 10-foot gallery added. In 1723 William Loch, Esq., informed the Vestry "that it was the desire of his wife on her death bed to give the sum of ten pounds for adorning the Altar of Saint James Church with the Creed, The Lord's Prayer and the Ten Commandments. These are the same tablets which now adorn the chancel, the choir and the vestry room. I might say in passing that Mrs. William Loch was the widow of the Hon. Seth Biggs, one of the first Vestrymen of the Parish, when she married the Hon. Mr. Loch.

In 1720 a law was passed fining vestrymen one hundred pounds of tobacco for not attending meetings. One record speaks of the Rector being fined for non-attendance. I wonder if we could get vestryment to serve today if we had such stringent laws.

Law passed in 1723 forbade swearing or drunkenness in the presence of a vestryman or church-warden, penalty being a fine, whipping or sitting in the stocks. There is no record of a vestryman ever fining himself or a fellow vestryman for this offence.

Mr. Hall was succeeded by the Rev. Peter Tustian, 1722 to 1733. On May 15, 1729, in compliance with the Act of Assembly for improvement of the Staple of Tobacco, the Vestry, Agreed and Resolved, "That this Parish be laid out into five Precincts, viz.:

All that part lying to the west of the Road known as Severn Ridge Road be divided into two Precincts, by a line from Pigg Point to that Road; the Lower Precinct to be named Lyons Creek

Precinct; and the Upper Precinct, the Manor Precinct." East of the Road were three Precincts—the Swamp; and below that, the Herring Creek and West River Precincts. For each of these two "Counters" were appointed by the Vestry. These Counters were really Inspectors who were to see that the tobacco paid as tithes was of good quality, because it was a common custom for some people to pay in the commonest tobacco they had. As the tithes were paid in pounds of tobacco it was necessary to see that good tobacco was collected.

On June 3, 1729, the Rector, Mr. Tustian, Mr. David Weems and Mr. Thomas Wells were fined for not attending the Vestry.

Mr. Tustian seems to have had quite a good deal of trouble with the Vestry. The Vestry had to see his attorney, Mr. Henderson, and demand that Mr. Tustian turn over the Library to them.

The Library was turned over to the Vestry and they placed it in the Vestry House for safe keeping. Heretofore it had been in the custody of the Rector. There was a suit between the Vestry and Mr. Tustian after Mr. Tustian left Saint James. The Vestry won the suit which was appealed to Annapolis where they won again. Mr. Tustian had by this time, it appears, returned to England. The Vestry seems to have won in the end as there is no record of any damages they had to pay Mr. Tustian. Rev. John Urquhart was temporary supply in the Parish in 1733. He was succeeded by the Rev. John Lang, 1734 to 1748.

Mr. Lang's Rectorship seems from the Vestry records to have been rather uneventful; one or two events are worth recording. Mr. Lang had a quarrel with the Vestry over ten thousand pounds of tobacco due the Vestry from him. This he refused to pay until secured from his expense and risk in the lawsuit against Mr. Tustian. On request of The Governor and his Council the Vestry made peace with Mr. Lang.

The Vestry seems to have been a rather militant body in those times. The seeds of liberty and independence of the established order seem to have been sprouting, those seeds which were to bring forth such an abundant harvest in the next forty years.

On June 2, 1747, the Vestry passed an order that the Church Wardens are Ordered "To cause to cease the habit of negroes going in and out among the White People during Divine Service. The Negroes were evidently waiting upon their masters by bringing them water and otherwise looking after their comfort. At this time a pair of stocks were ordered to be built at the Church, but we have no record that they were ever used.

Mr. Lang was succeeded by the Rev. Charles Lake, 1748 to 1763.

In 1751 the Baptismal Bowl left by the Hon. William Loch in his will dated 1732 was given to the Parish by his son. Why his son waited so long in complying with his father's request is not recorded. William Loch was a Justice of the Provincial Court of Maryland in 1727. He died May 9, 1732. The Vestry ordered a pedestal made for the bowl to sit on. I am positive it is the same one that is in Saint James Church today.

We will now turn back a few years for some rather interesting records. On Nov. 3, 1747, the Rev. Mr. Lang and the Vestry leased for 21 years Wrighton, the Glebe on the Patuxent, for 1000 pounds of good merchantable tobacco annually, and His Lordship's Land Rents of four shillings sterling for each 100 acres. The rent went to the Rector, or to the Vestry, if no Rector. The Lessee must plant and fence in 100 apple trees. The right to lease this tract either for years or lives had been asked of the Assembly by the Vestry on May 1, 1744.

In 1744 the graves were ordered to be put in good order.

In 1747 besides the Stocks, a Whipping Post, and two Horse Racks twelve feet long were built. In 1748 the Library contained 168 books. On May 2, 1749, Mr. Lake gave the Vestry the right to enlarge the Church Yard, by part of the Glebe, viz. : On the West the width of the Vestry House, on the north seven feet, and on the east fifteen feet. On July 2, 1754, the Rev. Mr. Lake delivered to the Vestry, plate and linen old and new : 1 silver flagon, 1 silver chalice, 1 silver dish, 1 silver bason, 1 small silver salver, 2 sup-plices, 1 silk hood, 1 table cloth and 1 napkin. The silk hood leads

one to believe that one of the Rectors of Saint James must have been a learned man.

In 1756 Saint James had thirteen Bachelors subject to tax under the Supply bill. The bill evidently did not have the desired effect because in the following year we find that twenty Bachelors paid the tax. Evidently the Bachelors were too bashful or, perish the thought, could it have been that the maidens were not attractive enough?

It was during Mr. Lake's Rectorship that there was born in this Parish a man who was destined to stand out as one of the original biographers of the Father of His Country. Mason Loch Weems, son of David and Esther Hill Weems, was born at Marshes Seat on October 11, 1759. Besides being the author of that celebrated life of Washington, Mr. Weems was the first Priest to be ordained by the Church of England without having to take the oath of allegiance.

It was during Mr. Lake's Rectorship that the boundary between All Hallows and Saint James' Parishes was finally settled.

Mr. Lake conducted a school in the Vestry House while he was in the Parish. The church built in 1696 was now found to be too small and the Congregation found it necessary to build a larger and more substantial one. On June 22, 1762, the Vestry ordered that an advertisement be published for a new Church, to be built of brick, said Church to be sixty feet long and forty feet wide, bids to be in by July 3rd. Bid was given to Mr. John Weems for 1400 pounds sterling. The Church was started about the time that Mr. Lake resigned.

Mr. Lake was succeeded by the Rev. Alexander Adams who served the Parish until his death in 1767. His remains are interred under the chancel of the present Church.

The new Church was accepted from Mr. Weems on Dec. 17th, 1765. This is the Church we now worship in. At first there were to be twenty-six pews but that was found to be not enough so the number was increased to forty pews. The pews were sold to the members of the congregation

On Dec. 31st, 1765 the following order was passed in the Vestry: "This agrees that if any person should intrude or come into any person or persons pews without being asked, such pew owner applying to the church wardens or vestrymen, (they) are to take such person who may intrude (who) shall be put into the stocks; which the vestry agrees that a pair of stocks shall be erected at the church for that purpose." Does not sound very christian, does it? I wonder what happened to any strangers who might have come to church. I hope they were asked into a pew by one of the parishioners, otherwise I fear they must have been most uncomfortable, to say the least.

In 1767 Saint James Parish was one of the best Parishes financially in the Province, the Living being worth three hundred and ten pounds. After Mr. Adams death in 1767, the Rev. Bennett Allen, Rector of Saint Anne's Church, Annapolis was appointed Curate of Saint James Parish by Governor Sharpe. Mr. Allen was a very corrupt man, the type which has unfortunately been over-emphasized in the Province during the Colonial period. Mr. Allen was a great personal friend and boon companion of Frederick, the last, and as we all know, the most profligate and corrupt of all the Lords Baltimore. There was great opposition to Mr. Allen's appointment both in Saint James' and Saint Anne's. A story has recently been told me about Mr. Allen. He went to see one of his vestrymen in Saint James Parish, and became so belligerent, that the vestryman kicked him out of his house. Mr. Allen challenged his vestryman, Mr. Chew, to a duel. There is a tradition that this row occurred because Mr. Allen had engaged himself to two very attractive heiress in the Parish at the same time. This act on the part of a clergyman evidently enraged Mr. Chew. According to a story I have been recently told, the duel was to be fought on Gallows Level, the field where the West River Colt Show used to be held. The story goes that Mr. Chew did not go to the duelling place at the appointed time, but sent his colored servant in his place. Mr. Allen was naturally very highly insulted. Mr. Chew, a man of the highest principles, evidently would not stoop to fight a duel with one who, although a Clergyman, was so very corrupt. Mr. Allen sought to resign Saint Anne's and become Rector of Saint James, in this he was evidently not success-

ful as there is no record of his ever having presented his letters of induction to the Vestry of Saint James Parish. On May 27, 1768 he was inducted as Rector of All Saints Parish, Frederick County, the richest Living in the Province. Lord Baltimore was looking out for his favorite. Some years after, Mr. Allen and Mr. Walter Dulany, of Annapolis, who had left the Province on account of his Tory principles, at the time of the Revolution, fought a duel in London and Mr. Dulany was killed. This was not a very good record for a clergyman.

On June 21st, 1769 the Rev. Walter Magowan was inducted as Rector of Saint James Parish, by Frederick, absolute lord and proprietary of the Province of Maryland and Avalon, Lord Baron of Baltimore etc. This is the only time in history that a Lord Baltimore personally inducted a clergyman into Saint James Parish. This had always been the privilege of the Governor. It was considered a very high handed policy, and had not the break between the Mother Country and the Colonies come so soon this policy might have had very bad consequences.

Mr. Magowan must have been a very fine clergyman. He ministered to the parishioners of Saint James through the very trying period of the Revolution. With the Dis-Establishment and the disrupting and upsetting conditions that resulted from the changes and considering the fact that most of the clergy, being loyal to the Crown, naturally, were not held in high favor with the Parishioners, Mr. Magowan seems to have held the love and affection of his people and to have steered them very wisely through the readjustment caused by severing the ties with the Mother Country. On April 18, 1769 the Vestry ordered that the inside of the Church be painted a clouded blue and the wood work and pews white. A new Vestry House, twenty by twenty-five feet, was built and the grave yard was enlarged to be 224 feet by 80 feet.

On the Declaration of Independence Rev. Mr. Magowan took the oath of allegiance to the State of Maryland. The Establishment ceased to exist November 3rd, 1776 by the passage of the Declaration of Rights. Two days afterwards the Vestry met and in the most businesslike way settled its affairs and paid off all outstanding obligations. The Vestry now had a hard task before

them. With the Dis-Establishment the paying of tithes prescribed by law and collected by the Sheriff ceased. The Vestry had to rearrange their entire financial set up and now depend on voluntary contributions. In April, 1778 there was a meeting of "Freemen" to choose a Vestry. At this meeting the following were chosen to be Vestrymen, Col. John Weems, Mr. Benj. Carr, Mr. Samuel Harrison, Sr., Mr. Samuel Harrison, Jr., and Mr. Ezekiel Gott. The following persons were chosen Collectors, to collect money to defray the necessary Charges of the Said Parish, viz. Capt. Abraham Simmons, Capt. William Simmons, Capt. Richard Weems, Capt. Richard Chew and Capt. John Deale. Mr. Thomas Shields was chosen Clerk and Sexton and Mr. Marmaduke Wyvill was chosen Registrar. The Clerk was to receive ten pounds, the Sexton five pounds, and the Registrar five pounds. This was evidently currency and not sterling. Sterling was worth a good deal more than currency in those days. As sterling had the whole British Empire and currency only had the individual State as its security.

The Captains seem to have been quite successful in their efforts to obtain subscribers. In November, 1779 there were sixty-eight subscribers, by 1781 this number had risen to one hundred and fifty-five. It certainly shows that there were a great many faithful and devoted Parishioners. I cannot help but think that Mr. Magowan's good influence must have had a great deal to do with this.

The Vestry twice offered Mr. Magowan two thousand pounds currency salary in addition to the income from the Glebes. He refused this offer but seems to have continued as Rector, until his death in May, 1784. Mrs. Magowan seems to have stayed on in the Rectory for some time because on February 6, 1786 the Vestry allowed Mrs. Elizabeth Magowan five pounds per month for victualing three negro joiners who were repairing the Church. These were evidently skilled plantation slaves of Mr. Weems. Tradition says that Mr. Magowan was buried under the chancel of the present church.

On April 3, 1786 the Vestry appointed Col. John Weems as Layman for Vestry and People, to meet a Convention of the Clergy, at the City of Annapolis the fourth of this Inst.

On June 26, 1786 Mrs. Magowan is asked to deliver the Church Plate and Linning to Mrs. Mary Weems.

On July 2, 1786 the Vestry ordered the Registrar to write Mr. Thomas John Claggett, informing him that the following Gentlemen of the Vestry, Mr. John Hall, Mr. Ezekiel Gott, Mr. Benjamin Burgess, Capt. William Weems and one private Gentleman, Mr. Richard Chew, had left their obligations with the Registrar, which obligations are to be delivered to Claggett, on his obligating himself to the Vestry for his performances for three years. Three other gentlemen of the Vestry promise on their honor that they will do everything in their power to make up the remaining part of the salary.

There is a tradition in the Hall family that at this time the finances of the Parish were in very bad shape and that at a meeting of the Vestry it was decided to sell the silver and bell, also forty-three acres of the Glebe land left by James Rigbie which adjoined the Church. John Hall, so tradition tells us, was not at this meeting and knew nothing about the action of the Vestry. When he found out he was very much upset about it all and went to Baltimore to buy back the silver. He was able to get all but the Flagon and bell which had been melted up. This we do know, that the forty-three acres of land were sold to Mr. Thomas Tongue, Jr., these forty-three acres are part of my farm, Lochlea, and the field which they are in has always been known as the Glebe Field. The date, 1787.

The Rev. Thomas John Claggett was, I feel no hesitancy in saying, the most outstanding man that ever held the Rectorship of Saint James Parish. He was called to the Episcopate from his Rectorship at Saint James and was not only the first Bishop of Maryland but the first Bishop of the Protestant Episcopal Church to be Consecrated in America. Mr. Claggett was very much beloved by his Parishioners who were very loath to let him go when he was elevated to the Episcopate. I find in my great-great grandfather, John Hall's will the following item: "To my friend Thomas John Claggett, one mourning ring. This is the description of the ring. Engraved on the band or circle is J. Hall's bequest to T. J. Claggett. The setting of the ring is about one and one-quarter

inches long by three-quarters of an inch wide, oblong in shape. The device represents a weeping willow tree, an open grave, by the grave two chairs, on the chairs a coffin, on the top of the coffin two hearts painted white, on the side of the coffin the word 'Reflect'."

A veritable mourning ring from its description. The ring is now in the possession of one of Bishop Claggett's descendants.

John Hall died in 1792 so I am positive that this ring was left as a token of the esteem of a Parishioner to his Rector, and not to Mr. Claggett as a Bishop.

During Mr. Claggett's Rectorship there was born at Cedar Park, West River, Margaret Mercer, daughter of Governor Francis and Sophia Sprigg Mercer. Miss Mercer has gone down in history as one of the first women to start advanced education for young women in this country. She had a Seminary for young ladies at Cedar Park, which she afterwards moved to Virginia. She was noted for her sacrifice in freeing her slaves and sending them to Liberia. She was known as the Hannah More of America. Saint James should be proud of her.

There are two anecdotes told of the Bishop that are worth recording. The first one was vouchsafed for no less an authority than the late Bishop Paret. I have heard him tell the story. Bishop Claggett was a very large man, not at all handsome, but endowed with a powerful voice, which he was very fond of letting out to its fullest capacity. Soon after he was consecrated Bishop he officiated at a funeral in Saint James. As he entered the door with his Bishop's mitre on he let out his voice to the fullest extent for the opening sentences of the Burial Service. A very nervous lady who was in the congregation and had never seen the Bishop before turned around. When she saw this tremendous figure topped by the mitre, which is at least eighteen inches high, and heard his powerful voice, she was so frightened she fainted and had fits, some say she died from it, but we cannot verify that part of the story. I must confess the lady should have our sympathy. I have seen this mitre and it alone would be enough to scare one.

There is another anecdote worth recording. This was told me by an old gentleman, whose veracity I can never doubt, who was

told it by his father who saw it. The Bishop's hair was very thin and he suffered from neuralgia. Once on preaching at Saint James on a cold day he ascended the pulpit and turning around observed some of the plaster had fallen off the wall just behind the pulpit; so he took the cushion off the pulpit, stuffed it into the hole in the wall, then ripped out a red bandanna handkerchief and wrapped it around his head and started to preach. It is needless to say that the congregation was highly amused.

On May 7, 1787 Dr. William Murray was elected as Lay Delegate to the Convention which met at Chestertown, Kent County.

On March 2, 1789 Mr. Harrison is the Lay Delegate reported from the Convention of the Protestant Episcopal Church of Maryland which met in Baltimore. Please note that this is the first time the name Protestant Episcopal is used. This is why I have reported the Delegates sent to the several Conventions as these Conventions are the birth place of the present Protestant Episcopal Church. At the 1789 Convention the Vestry was requested to report on its Glebes and Plate.

Here is a list of "Black Brethern" Communicants of Saint James Parish Easter Day, 1790. George and Thomas, servants to Mr. Thomas John Claggett, Lylla and Rachel, servants to Col. John Weems. Robert, William and Mary, servants to Mr. John Thomas. Clemina and Thomas, servants to Mrs. Ruth Hall. Hagar, servant to Mr. John Thomas, Murrier (Maria), servant of Mr. Jacob Franklin, Samuel, servant of Mrs. Watkins, Lucy, servant of Mrs. Johns, Elizabeth, servant of Richard Harrison. On February 7, 1791 Robert, servant of Mr. John Thomas, on behalf of himself and other Black Communicants, asked for a piece of ground on the Glebe adjoining the N. E. Corner of Church yard no more than sixty feet square, for a Burying Ground for the Blacks and their descendants. This was granted, provided they would rail it in at their own expense.

Bishop Claggett was succeeded by Rev. T. S. J. Chew who only stayed one year and there is nothing of note to record in his Rectorship.

Rev. Thomas Scot came in 1794. It was during his Rectorship that the Vestry sold some of Wrighton off in lots at the village of Pigg Point. On July 2, 1796 Thomas McPherson bought one of these lots for fifty five shillings. The Parish was evidently in financial straits at this time. To prove this I will give below a copy of a letter from Mr. Scot about the time he left Saint James. The original is now in the hands of one of the present Parishioners.

Gentlemen:

There is a small balance in my hands from a collection made in the Church, amounting to one and one-half dollars, and some books of the Library, both of which I shall deliver on my return from the Eastern Shore. The Church Plate and Linen are at the Glebe, and I wish the Vestry would appoint some of their body to receive them, giving me a discharge. They are as delivered to me by Mr. Weems.

I am, Gentlemen, with respect,

Your Humble Servant,

Thomas Scot

P. S.—Uncertain as I am of the situation of the Parish to which I am going, I cannot expect that you will keep this vacant till my return, that also being uncertain, and you must be sensible to the smallness of the Subscriptions, for my two years' services: allow me to hope that those who have been satisfied with my attention to the duties of my office will assist me in collecting what is still due me. I owe much to Mr. Allein's kindness and to Mr. Welch and shall ever remember it with gratitude. T. S.

There now came to Saint James a Rector who was very much beloved and did a great deal to build up the Parish both financially and spiritually. The Rev. John W. Compton became Rector in 1797. We find the following items of interest in the Record during Mr. Compton's Rectorship. We, the subscribers, do promise to deliver to Rev. Mr. Compton, at the Glebe adjoining the Church, on or before the 12th day of August next ensuing, the number of Fence Rails annexed to our respective names, for the purpose of improving the said Glebe. July 20th, 1799.

John Simmons for the year 1799 250 rails, for the year 1800 250 rails; I. S. Disney 250 rails; Roger Ditty 100 rails; John Johns 50 rails; Jacob Franklin 100 rails. February 16, 1801, the Rev. John W. Compton was granted permission by the Vestry to officiate at All Saints.

At a meeting of the Vestry of Saint James Parish at the Vestry House on Monday, the 6th of February, 1804: Present the Rev. John W. Compton, John Johns, Benj. Allein, Thomas McPherson and Edward Hall. Resolved, that the Vestry, thinking it unnecessary to make a new contract with the Rector of this Parish every year. Ordered, that the Rev. Mr. Compton be considered as the Rector hereof for the time to come, and as a Compensation for his services he shall have the use of the Glebe adjoining Herring Creek Church; and the amounts of the Rents of the Pig Point Glebe; together with what sum of money may or shall have been subscribed by the Parishioners, for the support of Religion, annually, so long as he may be considered as Rector of the Parish. But should the Vestry or Rector think proper at any future time to make a new contract they may do so. Mr. Compton bought and occupied as his home a farm adjoining the Glebe.

Resolved that Mr. Benj. Allein be allowed to get any quantity of pine wood not exceeding thirty cords off the Glebe near Pig Point for which he is to pay at the rate of one dollar per cord. Also that the said B. Allein be and is hereby authorized to contract for the rent of the said Glebe for any term of years not exceeding five; on such terms as can be obtained provided it shall not fall below \$60.00 per year.

Also that Edward Hall do call on Gassaway Pindell for the payment of the Rents of the aforesaid Glebe for the years 1802 and 1803.

Articles of Agreement, between Benjamin Allein, on the part of the Vestry of Saint James Parish, of the one part, and Rezin Estep of the other part. The said Vestry has leased and rented, unto said Rezin Estep, his heirs and assigns, for and during the term of five years, to be computed from the firsts day of January last; all the Glebe lands, near Pig Point, with all the improvements

and advantages thereunto belonging. The said Rezin Estep, in consideration of the preceeding article, agrees to pay to the said Vestry, or their order or assigns, the sum of fifty-two pounds, current money, annually, upon the first day of July next, succeeding the expiration of each year; and to lay out repairs and improvements upon the aforesaid land, to the value of fifty pounds current money, in the course of five years, for which he has rented it. In witness whereof, the Parties to these presents have Subscribed their names and affixed their Seals to this Instrument; and directed it to be recorded amongst the records of the aforesaid Vestry, this fifth day of May, Eighteen Hundred and four.

Benjamin Allein (SEAL)

Rezin Estep (SEAL)

Signed and sealed in the presence of J. O. McCeney.

I felt that this lease was worth recording as it showed that the Vestry at that time were very careful in safeguarding the interests of the Parish.

Below is a bill from Cephas Childs to the Vestry for Communion Wine. This bill leads one to conclude that there were only quarterly celebrations of the Communion in the Parish at that time.

				Pounds	Shillings	Pence
1798	Mar. 29th	3	quarts of wine		11	3
	Whitsunday	1	" "		3	9
	Oct. 13	1	" "		3	9
1799	Easter	1	" "		3	9
	Whitsunday	1	" "		3	9
	Christmas	1	" "		3	9
1800	Easter	1	" "		3	9
	Whitsunday	1	" "		3	9
	Christmas	1	" "		3	9
1801	Easter	1	" "		3	9
Total				2	5	5
Paid by Benj. Allein, Mar. 29, 1798					12	3
Due Cephas Childs				1	13	2

On May 11, 1806, Rev. John W. Compton was inducted into the Rectorship by Bishop Claggett. This is the first mention of an induction since the separation of Church and State during the Revolution. Prior to 1804 the Vestry seems to have made yearly contracts with the Clergymen.

During Mr. Compton's Rectorship there was an attempt to found a boys' school in the Parish, and plans advanced so far as to acquire property for that purpose. The site for this proposed institution is just south of the site now occupied by Tracy's Elementary School. It was to be called the Washington School. This school evidently did not materialize as we hear no more of it.

Mr. Compton was very much beloved by his Parishioners, his body was interred in the garden of his home, and the congregation erected a stone to him. His remains were removed to the Churchyard in the late 1890s where they now rest. Mr. Compton died in 1813. He, like the Rev. Henry Hall, has descendants living in the Parish today. It seems rather strange that in two hundred forty years only three Rectors should have left descendants in the Parish.

There are two other events that happened in Mr. Compton's Rectorship that are worth mentioning. In 1807 the Church was ordered shingled, the first time since it was built about forty-five years before. In March, 1809, Mr. Compton was permitted by the Vestry to officiate at All Hallows once a month for three years.

Mr. Compton was succeeded by the Rev. Purnell Smith, 1813-1817. During Mr. Smith's stay in the Parish the Glebe at Pig Point called Wrighton, after having been advertised for sale for a number of times without any success, was finally sold to Mr. Rezin Estep for \$2500.

The Parish evidently suffered much in a spiritual way during Mr. Smith's Rectorship as his personal list of Communicants in good standing shows only thirty-four souls.

On September 28, 1816, Mr. Daniel Murray was given permission to enclose his lot in Saint James Churchyard; the permis-

sion was also granted to others. This is the first record of anyone having enclosed a lot.

According to the Vestry Records the Rev. Thomas Harrod, which should be spelled Harrell, was engaged in 1817 for \$800 per annum. The records from May, 1820, to May, 1822, are missing. I do not know whether they were lost or whether they were not kept.

Mr. Harrell stayed until 1824, when he was succeeded by the Rev. Thomas Jackson. Mr. Jackson was evidently quite a family man for in December, 1825, he requested that, owing to his large family, the Rectory be enlarged and repaired. This was ordered done. At the same time Mr. Jackson was authorized to sell a large silver tankard belonging to the Church and apply the proceeds to putting up a quarter, fencing the yard and other repairs. We know nothing of this tankard, which must have been very valuable if the proceeds from the sale could do all that repairing. There is no record of the Church ever having acquired it, nor does it ever appear in any inventory. Evidently it was either given or bequeathed by some devoted Parishioner, and there being no use for it in the Parish it was sold and the proceeds applied to the improvements.

Mr. Jackson stayed until 1828, when he was succeeded by the Rev. W. Marshall. We know very little about Mr. Marshall. The Vestry Records at this time are very scanty and brief; they just record meetings but not proceedings. Mr. Marshall left in 1830.

We now come to one of the most beloved Rectors Saint James had prior to the Civil War, the Rev. W. F. Chesley, who came in 1830. Mr. Chesley is known as the Restorer of the Parish, to show in what great esteem he was held and how his memory was revered. Over forty years after his death, when the Congregation was to place two Memorial windows in the Chancel, the Rev. Henry Hall, Founder of the Parish, and the Rev. William F. Chesley, the Restorer of the Parish, were chosen to be memorialized by these windows. The Parish, as you easily can see by this record, was very much run down both spiritually and financially at this

time. Mr. Chesley restored both aspects of the Parish and brought it up to a very high plane spiritually.

The order of service and discipline were at a very low ebb. There is a very interesting story told in connection with this, which was verified by none other than the daughter-in-law of the old gentleman mentioned here. The young men in the Parish were in the habit, during the service, of motioning old Aleck Pratt the Sexton to go out and bring them a glass of water. There was in the Parish at this time an old gentleman who had recently come into the Church from the Quaker faith, and his name happened to be Aleck. He had a habit of standing through the entire service as was the custom of the Quakers. One Sunday Mr. Chesley saw old Aleck Pratt get up to go out for water, and he promptly announced from the chancel, "Sit down, Aleck." The old Quaker, thinking Mr. Chesley meant him, promptly sat down and was never known to stand up again unless everyone else did.

Two other incidents are told of this period which illustrate how strongly people felt on religious questions in those days. When the Surplice was first introduced at Saint James one old gentleman threw up his hands and rushed out of the Church, exclaiming, "Popery, Popery." On another occasion, one of the Parishioners, a very brilliant man who had very decided opinions on religious questions, objected to the doctrine expounded by one of the Rectors, and rose in his seat to argue the question. When informed by the Rector that he could not expound his views in the church, he withdrew to the south porch, taking most of the congregation with him, and preached an opposition sermon for nearly an hour. Rather disconcerting to the Rector, one might think.

Mr. Chesley improved the Church during his Rectorship, as well as the Parish. We find the following items in the Record.

May 15, 1830, the interior of the Church was repaired, but the record does not state to what extent.

May 15, 1837, Dr. Benj. Carr took the oath of a Vestryman, and did swear that he did not hold himself to be bound in allegi-

ance to the King of Great Britain. Why he felt called on to take this oath sixty years after the Declaration of Independence we do not know.

On August 28, 1837, Thomas I. Hall, John F. Wilson and Rev. Mr. Chesley were empowered to have two chimneys built in the Church. Evidently the old Vestry House was torn down at this time. This necessitated the building of the chimneys so that the congregation could have heat.

February 12, 1838, the church was ordered to be repaired. New floors were to be put in, pews were to be repaired and new windows were to be placed. Church was to be painted and walls whitewashed. Total cost to be \$1600, of which \$1400 was subscribed before the work was started. I think this was the time that the high backs were taken off the pews and the present ones were built. It is interesting to note that the improvements we have just made to Saint James one hundred two years after cost just about the same amount.

Mr. Chesley died in 1843 and is buried just behind the Chancel of the present Church.

Mr. Chesley was succeeded by his son-in-law, the Rev. Joshua Morsell. During Mr. Morsell's Rectorship the Parish made a great advance.

On May 21, 1840, the Vestry appointed a Committee, composed of Dr. James Cheston, Mr. George Gale, and Dr. James H. Murray, to contract for and lay off a lot of ground for a church at Owensville and to contract for building the same. This Church was to be called the Chapel of Saint James the Less. April 25, 1850, Bishop Whittingham consecrated Saint Mark's Chapel at Friendship. The Parish was advancing to the north and to the south. Easter Monday, March 27, 1853, the Vestry requested Mr. Morsell to ask Bishop Whitehouse of Illinois, in the absence of Bishop Whittingham in Europe, to consecrate the Chapel at Owensville, according to the form used by Bishop Claggett. I understand that the reason for this was that prior to about 1865

there was no service for consecrating a church and each Bishop had his own form of service. Hence the Vestry asked that the service used by Bishop Claggett be used.

I forgot to mention that the Record says that at the Consecration of Saint Mark's the following Clergymen were present: the Rev. Messrs. Hanson, Williams, Dashiell and Dr. Ridout.

The following description and poem were written about 1850 by a Clergyman who was visiting in the Parish: "The following lines were suggested by a visit to Saint James Church, West River, Maryland. This is one of the oldest Churches in the Diocese, and beside it sleep many of other days who now 'do rest from their labors'. It is a quaint secluded spot, the noise of Business, the voice of strife and the sounds of labor never break upon its silence. The Sabbath stillness, the ancient Church and the old trees bending over the yet older graves, all combine to awaken the pleasing though sad associations.

"Among the tombstones there is one of plain white marble, that bears the name of the Rev. W. F. Chesley, the former Rector of the Parish, who now sleeps beside the House of God in which he so long and faithfully ministered. Many rest there whose names have long since been forgotten by men. We found two old fragments of stones bearing the dates of 1713 and 1717. Others bore names and inscriptions of a still earlier date. On more than one we read the quaint old distich:

'Reader, Reader, lend an ear
Unto ye dust that slumbreth here'.

"It was the evening of Christmas Day when we visited the place. Our visit was necessarily hurried, and we would gladly have lingered longer in the hallowed precincts. We were told that it was undescribably beautiful in the spring and summer time, when the old trees were clothed with verdure, yet as we viewed it with withered leaves which rustled over the graves of their kindred dead, reminding us of the inspired words, 'we all do fade as a leaf', added another saddening charm to the many which mark

THE OLD CHURCH YARD

I wandered in the Church Yard
The Church Yard lone and old
Where many a mossy marble
Its tale of sorrow told.
I wandered mid its silence
As the sun went down to rest,
And the clouds like golden banners
Were folded o'er his breast.

The Christmas sun was setting
And his rays so soft and pale
Streamed through the ancient windows
On desk and chancel rail
And shed a holy radiance
Within that House of God
Whose courts the dead around me
In olden times had trod.

I felt the place was hallowed
As mid the graves I strayed
Where the old and young together
In dreamless rest were laid;
I felt the place was hallowed
By calm untroubled sleep
And the tears of those who o'er them
Had oft knelt there to weep.

There were graves, old graves around me,
Whose dead had ages slept
'Til all were gone who mourned them
'Til all were gone who wept.
And sad, sad thoughts came o'er me
While by these graves I stood
As the chilly winds of autumn
Steal o'er the leaf wood.

For I thought how often sorrow
The sorrow for the dead
That weighs the heart with anguish
And bows the drooping head
Must o'er the broken spirit
Her gloomy shadow fling
'Till earth seems all a desert
And life a joyless thing.

And I thought how frail and fleeting
This mortal life of ours
Thus laden down with sorrow
Like rain drops on the flowers;
And I thought of time approaching
When I like these should lie
Unknown, unwept, forgotten
While the ages still roll by.

But mid these gloomy visions
The words of Him who said:
'Whoe'er on Me believeth
Shall live though he be dead'
Seemed whispered to my spirit
By voices from the sky
And my spirit voice responded:
'They are not dead who die'.

A very beautiful tribute to a lovely hallowed spot. We who love it naturally think these thoughts, and it does give one a great deal of pleasure to know that a total stranger should share them with us. Who this Clergyman was and who he was visiting we do not know. Probably it is just as well we do not. It makes it far more interesting to shroud his identity in mystery. This paper was found among some old papers at Batchelors Choice, the original home of Rev. Henry Hall, and still in the possession of one of his descendants.

The following account was also found in some papers at Batchelors Choice. It is from the Diary of the Rev. Mr. Dwyer

of Vermont, and was evidently published after the War Between the States.

Saint James Parish in 1849

I returned to Baltimore, that I might meet an engagement I had made, to Preach for and spend a few days with my old Gambier friend, the Reverend Mr. Morsell, Rector of the Church at West River, Maryland. I will here copy somewhat from notes, which I made during that visit.

I had never seen plantation life in the old days of slavery, before the War, and I wish to give my impressions, just as they were at the time.

Sunday, June 24th, I preached for Mr. Morsell. The Church is a very old brick building, erected in Colonial times. The bricks were brought from England. The Congregation was quite large, made up for the most part of planters and their families. In this region are some of the finest plantations in the State.

Mr. Morsell took me to call and take tea with the family of Mr. Hall, one of his parishioners. Mr. Hall owns a plantation of 1200 acres, and 80 slaves. The land is worth from \$40 to \$50 per acre; and the slaves of all ages about \$400 each, making a total capital for land and slaves of \$86,000. The improvements, stock and farming utensils, increased this to over \$90,000. From this farm he usually realizes each year about 70 hogsheads of tobacco, worth about \$30 each, and about 2,000 bushels of wheat, making a total product of something over \$4,000 per annum. The corn, hay and oats are consumed on the farm. From this income he has to pay taxes, make repairs, feed clothe and procure medical attendance for his slaves. When all expenses are met, there remains but a very moderate sum for the support of his own family.

Mr. Hall talked very freely about the condition of the country, and of the South in particular. He expressed the opinion that slave labor was more expensive than white labor, for he said, "One white man will do more work than three slaves." He considered slavery a prodigious evil, and hoped the day would come when some Moses would be raised up to lead these people out of bondage.

On June 26th, 1849, Mr. Morsell and I started in the morning and drove seven miles to see the plantation of Governor Mercer. The Mansion is located in the midst of a beautiful park of one hundred acres. There were two hundred deer feeding in the park. From the front door of the Mansion there is a delightful and extensive view up and down the Chesapeake Bay. The estate is now owned by Governor Mercer's widow. It was here that Miss Margaret Mercer commenced her school, which became so famous, and was finally moved to Virginia. From this plantation we rode to Mrs. Maxey's, widow of Virgil Maxey, formerly our Minister to Belgium, but who lost his life by the explosion on the ill-fated warship Princeton. The house is very old, much of the furniture came from Europe, some of it more than two hundred years old. Among other treasures they have two portraits by Sir Joshua Reynolds. We returned home in the cool of the evening, after a very enjoyable day.

The next day we were invited to several other plantations, among them that of Mr. John Thomas, a leading gentleman of the neighborhood and state. We reached Mr. Thomas' just about tea time. Of course we had to take tea. To have declined would have been a breach of all customs and all etiquette. It was a delightful afternoon, and as we sat there, some fifteen neighbors, with parties from Baltimore visiting them, drove up, not all at once, but two or three at a time. These also took tea. Now this was real Maryland hospitality. The same one meets with in Virginia. These houses are never full, and everybody is welcome. This could not be so, had they not a super-abundance of servants of all kinds. You can hardly go in any direction that you will not stumble on pickaninnies of all sizes and shapes. There is some one always on hand to hold a horse, to brush the dust off, to bring a glass of water, indeed to do anything needed to be done. The house is full of women, and all out of doors is full of men and boys. In one sense, life is very easy with these planters, but in another it is very hard. All these serving people have to be fed and clothed, and cared for; in many respects they are exceedingly helpless and dependent. In sickness they need constant attention, and at all times they have to be looked after as so many children. The heaviest burden falls on the Mistress of the household. She superintends

the making and giving out of the clothing, that of all kinds, and as she is generally at home, wants and complaints of every description come to her for settlement.

The visit of many days convinced me more than ever of the evils of slavery as a social system; and at the same time awakened in me the deepest sympathy for the slave holders. Of one thing I am convinced: if we were placed in their situation we would do no better, if as well. I am thankful to the Lord that He appointed me to be born up among the mountains, rocks and frosts of old Vermont, instead of down among the smiling scenes of the Sunny South. I would rather visit there, than to live and be visited there.

On leaving West River, I went to Annapolis, and after spending a few hours in that silent, lonely and finished city, I proceeded to Georgetown, where I spent Sunday, preaching in Christ's and Saint John's Churches."

I consider this a wonderful tribute for a New England abolitionist to pay to southern Maryland and its pre-Civil War plantation life. I might add in passing that Governor Mercer's place was Cedar Park, Mrs. Maxey lived at Tulip Hill and Mr. John Thomas at Lebanon. The Mr. Hall he refers to was either Mr. Harry Hall or my grandfather, Thomas I. Hall. From his description of the property etc. it sounds more like my grandfather.

Mr. Morsell resigned in 1855. In 1856 Mr. Dillon became Rector. Mr. Dillon resigned in 1860 to become the Rector of the New Christ Church Parish, which was organized at that time. This new Parish comprised about one-third of Saint James Parish, and took in the northern part. The final separation did not come, however, until March 18, 1864, when the Vestry of Saint James Parish deeded the Chapel and property at Owensville to the Vestry of Christ Church.

After Mr. Dillon resigned, the Rev. John C. McCabe became Rector. Mr. McCabe was a very brilliant man, and an ardent sympathizer of the Southern cause. After the Civil War broke out, he resigned under discipline of Bishop Whittingham for refusing to offer the prayer for the President of the United States. Bishop Whittingham was a very strong Federalist. Mr. McCabe

went South and became a Chaplain of Libby Prison. His brother, Dr. James Dabney McCabe, succeeded him. Dr. McCabe did not have such pronounced views. He was a very bright man and was very much beloved by his parishioners. Dr. McCabe resigned in 1869, and was succeeded by the Rev. Edmund Murdaugh. Mr. Murdaugh was a very lovable character and the congregation was loath to see him go, when he resigned in 1871 to go to Fredericksburg, Virginia.

He was succeeded by the Rev. Theodore C. Gambrall. During Mr. Gambrall's Rectorship the Parish saw more expansion and improvement. On June 2, 1873, the Vestry ordered that the Church be repaired, not to cost more than the money subscribed at that time. Evidently they did not want to go in debt. At this time the Vestry Room and Choir Room were added. Mr. Gambrall was promised a salary of \$715 and the proceeds of the Glebe. There was no account kept of the Rector's salary in the Record, only of the current expense account. From what we gather from the Record, however, both the Rector's salary and the current expense account were constantly in arrears; the Rector's salary sometimes being over two hundred dollars short. We must remember that these were very dark days for the farmer in Southern Maryland, the economical re-adjustment owing to the abolition of slavery forcing the farmers to make serious re-adjustments all around. Then the Panic of 1873 with its disastrous consequences made about the darkest financial period in the history of this section. We must not attribute these financial shortages to indifference on the part of the congregation but rather to financial stringency on their part. In March, 1876, Saint Mark's was given autonomous government, only having to report to the Vestry on the subscriptions to the Rector's salary.

In 1876 Saint James Chapel, Tracy's Landing, was ordered to be built at a cost not to exceed five hundred dollars. This Chapel was built on ground given by the Weems family, the same spot where the present St. Mark's Church now stands. On February 10, 1877, Mr. William H. Hall died. Mr. Hall was a great-grandson of Rev. Henry Hall and served as Vestryman of Saint James Parish for sixty years—the longest term on record.

In April, 1877, the Vestry decided to hold quarterly meetings on the first Monday in July, October, January and on Easter Monday. We are still following the same practice.

In July, 1878, the Vestry requested the Lot holders in Saint James Church Yard to keep their lots in good order. I do not know how successful they were, but have an idea they were not entirely successful.

Memorial Windows to the Rev. Mr. Hall and the Rev. Mr. Chesley were placed in the Church by the congregation in 1882. The cost of the two windows was one hundred fifty dollars. Besides placing these windows in the Chancel the congregation also placed the present stained glass windows in the Church. In 1884 the Memorial Window to Dr. Graham was placed in the Church by his daughter.

On July 9, 1883, the Vestry spread upon the Record a very beautiful Memorial to the late Bishop Pinkney. This is the only time we find such a Memorial spread upon the minutes of the Vestry. I have always understood that Bishop Pinkney was very much beloved by the congregation of Saint James. They evidently felt very much closer to him than to his predecessor, Bishop Whittingham, who was a very austere Yankee.

In 1890 there was built by Bishop Paret, on the Church property, the Claggett Memorial, which was used as a school and Chapel for the colored people. There was a colored Deacon in charge who taught the school and held service. This venture did not prove successful and was discontinued. The Ladies of the Parish bought the building from the Bishop in 1895 for one hundred dollars. It was used as a Parish Hall until about 1915, when it was rented for a number of years as a store. It burned about fifteen years ago.

In 1891 the old Records were placed in the Maryland Historical Society for safe keeping. They are now kept in the Episcopal Library, and are stored in the Vaults of the Peabody Institute in Baltimore.

In 1891 when Mr. Gambrall left the following clergymen were called before a Rector was secured. Mr. Vaughan, Mr.

Southern, Mr. Blake, Mr. Latane, Mr. May and Mr. Koon. Mr. Galt was called in April and declined and then called again in July and accepted. The church in Southern Maryland was very weak at this time owing to the unsatisfactory condition of the farming industry.

In July, 1891, the Vestry gave consent for Christ Church to erect a Chapel at Shady Side, which was then in the confines of Saint James Parish. This Chapel is now Saint John's Church at Shady Side.

In 1893, Miss Mary Weems placed a Memorial window in Saint James Church to her father and mother, John Crompton, and Eliza Webster Weems.

In September, 1894, a Bi-centennial Celebration was held in Saint James Church; this was to commemorate the two hundredth anniversary of the laying out of the Parish. Mr. Gambrall, who was noted for his long sermons, delivered the historical address. I can well remember that day. It was an all-day meeting and we had lunch in the Rectory yard. There were quite a few visiting clergymen. When Mr. Gambrall went into the pulpit after lunch to deliver his address, he prefaced his remarks by saying, "at lunch I heard someone say 'Gambrall will talk for an hour'. I want to tell you that I will not talk for an hour." I was rather young at that time and I heaved a sigh of relief when I heard that. Mr. Gambrall pulled out his watch and put it on the pulpit and talked for exactly fifty-five minutes. You might not believe it but I can remember quite a good deal of that address to this day.

The collection was taken up to defray the expenses of the visiting clergymen, but they refused to accept. The Vestry then used the proceeds from the collection to buy a silver flagon to replace the one that was sold when the Parish was in debt.

In 1895, Dr. B. A. Carr having collected enough money to buy a new bell, the Vestry contracted with Mr. Charles H. Spicknall to build a belfry in front of the West door of the Church. The contract price was \$275. This belfry was torn down about twenty years afterwards.

On October 7, 1895, the Vestry passed the following order. Resolved that no more Vestry meetings could be held in the Parish Church, or any other place, on Sundays as it was illegal.

In July, 1897, the Church and chancel floors were repaired. There is no record of the cost.

In the winter of 1900, the Rectory burned and Mr. Galt and his family just escaped with their lives. The Church silver was partially destroyed. The baptismal bowl was saved intact. The Challice and Paten were damaged but could be restored. The Alms Basin and the Flagon were entirely destroyed. Mrs. Richard Estep gave an Alms Basin in memory of her father, the late Thomas I. Hall, which was to replace the one left the Parish by the Rev. Henry Hall. Mrs. Harriet Pindell and others gave a new Flagon in memory of the Lyles family, which was to replace the one that was purchased from the proceeds of the collection taken at the Bi-centennial in 1894.

Mr. Galt resigned in the summer of 1900. The following clergymen were called: Mr. Vaughan was called and declined, as did the Rev. John I. Yellott, the Rev. William B. Lee, the Rev. Archer G. Grinnan, the Rev. Harris Malinkrodt, the Rev. Archer Boogher, the Rev. H. S. Habersham. Mr. Vaughan was called a second time and accepted. Southern Maryland had not yet recovered from the Panic of 1893.

On Sunday, November 12th, 1904, the Church caught fire at the close of the service. Fortunately the congregation extinguished it. Men and women worked frantically, carrying water from a well at the Rectory.

On April 24, 1905, Mr. F. Waters Hall gave two silver collection plates in the memory of his late wife, Kate Gertrude Hall.

Mr. Vaughan resigned early in 1906 on account of failing health.

On March 29, 1906, the Vestry informed the Bishop that they would prefer a married man. A single one had been offered to them.

The Rev. Hugh McD. Martin was called and accepted. During Mr. Martin's Rectorship there were quite a few important happenings in the Parish. It is strange to note that not from 1719 until 1908 was there any property or money endowment left to the Parish. In 1908 the late F. Waters Hall left \$1300 in ground-rents to the Parish in memory of his father and mother, the late Thomas I. and Rachel S. Hall. The proceeds to go to the support of the Rector. In 1915 a new Parish Hall was built; this was called Claggett's Hall. By this time the work at Saint Mark's, Friendship, had dwindled to almost nothing and on October 15, 1915, the Vestry sold the building for five hundred dollars and the work there, which had flourished for sixty-five years, ceased. The money was afterwards used in the building of the New Saint Mark's at Tracy's Landing.

On October 5, 1908, the Vestry was asked by Bishop Paret to permit Mr. Martin to hold two services a month at All Saints. The vote was a tie—four to four, but Mr. Martin, as it was a personal matter, refused to vote to break the tie, as was his privilege. At a later meeting the vote was four to nothing in favor of Mr. Martin accepting the extra work, which he proceeded to do. The connection was kept up until Mr. Harding relinquished his Rectorship.

On October 4, 1909, the Vestry record shows that a new carpet was put in the Church.

In October, 1913, Mrs. Josephine Bray presented a beautiful Altar Cross to the Church in memory of her father and mother, the late J. Wilson and Caroline Compton.

In 1914 the Vestry restricted the sale of lots in the Church yard to subscribers or communicants of the Parish.

In 1912 Mrs. Priscilla Jacob left \$170 for upkeep of the Churchyard.

During Mr. Martin's Rectorship there were other Memorials presented to the Church. Mrs. Chamberlain of Pittsburgh gave a new Lectern in memory of Mr. Kahlert, her late father.

Brass Altar Vases were given by the Carr family in memory of their father and mother, the late Mr. and Mrs. Arthur Carr.

Mr. Martin resigned in 1919 and was succeeded by the Rev. Carroll E. Harding.

Mr. Harding resigned in 1922 and was succeeded by the Rev. W. B. Dent.

In 1923 the Church was roofed, painted, repaired and a Delco lighting plant installed to light both Rectory and Church. This improvement cost \$2,250.

In 1924 the new Saint Mark's Church was built at Tracy's Landing to take the place of the old Saint James Chapel, which had become antiquated.

There were numerous Memorials given in Mr. Dent's Rectorship. Mr. and Mrs. Eliel Wilson gave a credence table in memory of their little son Richard. The cruets were given by the Estep family in memory of their father and mother, the late Richard T. and Harriet A. Estep. The silver ciborium was given in memory of the late Mrs. Julia Carr Wilson, by her children. The processional cross was given by Mrs. Alice Stuart Hall in memory of her late husband, Charles W. Hall. The chancel books were memorials to the late Miss Rosalie Carr Wilson and Mrs. Eleanor Wilson Woollen.

While Mr. Dent was Rector the following Memorials were also given:

One thousand dollars in memory of the late T. Sellman Hall; one thousand dollars in memory of the late William H. Hall; one thousand dollars in memory of the late Mrs. Rachel Hall Estep Shackelford.

The Choir was vested while Mr. Dent was Rector.

In 1932 the Parish held a Memorial Service to commemorate the 200th Anniversary of the Father of Our Country. This was especially appropriate, as Saint James Parish was the birthplace of one of the first biographers of George Washington, the Rev.

Mason Loch Weems. At that service which was held on May 8, 1932, a collection was taken up to place a memorial pulpit in Saint James, which was to be a memorial "to all the Saints of the Parish, who from their labors rest."

Mr. Dent resigned in 1933 owing to failing health. In January, 1934, the Rev. David C. Watson, our present Rector, accepted the call to the Vestry. Owing to the depression of 1929 Saint James lost quite a little of her endowment; therefore she had to, for the first time in her history, accept financial aid from the Diocese.

In 1935 one thousand dollars was given as a Memorial to the late Miss Sophie Hall.

In 1936 the new pulpit was placed in the chancel and at the same time Mrs. Floyd Lankford gave a new Altar Table in memory of her father and mother, the late Mr. and Mrs. Richard T. Estep.

The same year Mrs. Eliza Franklin Murray left a legacy of \$280 to the Parish.

In 1937 Saint James Parish, after three years of accepting aid from the Diocese, pulled herself up by her own boot straps and decided that she would be independent, and relieve the Diocese of any further financial aid.

That same year Mr. Floyd Lankford gave one thousand dollars, the income from which was to be applied to the Rector's salary. Mrs. Lankford has recently increased this by another thousand dollars.

In 1937 Miss Rachel Weems left the balance of the lot formerly known as Weems' Woods to the Vestry of Saint James Parish. This is the lot in which the present Saint Mark's Church now stands. The Weems family had deeded to the Church in 1876 one acre on which to build Saint James Chapel. She also left a trust fund of \$2,000, the income from which was to keep the Weems lot, located there, in good order.

In 1938 the Vestry deeded its interest in the farm at Dunkirk, Calvert County, to Mr. Taney Weems Gibson for \$1,465. This

was the property left by the late Mrs. Bettie Garner Bonniger Bond as a memorial to her mother, the late Mrs. Anne Stockett Smith Garner.

In 1939 the South Porch of the Church was restored, the funds for this improvement coming from the legacy left by the late Mrs. Eliza Franklin Murray. A bronze tablet was erected as a memorial to the Franklin Family and especially to her. This tablet was placed in the porch.

In 1940 Miss Nancy Wilson left a legacy of \$1,100 to Saint James Parish.

Mr. Watson resigned as Rector in June, 1944.

From the little frame church built in 1696, have sprung Saint James, Saint Mark's, Christ Church, Saint Luke's on the Sands, and Saint John's, Shady Side. A tribute to the great work that has been done in two hundred forty years, by the godly men who have been the spiritual Pastors of the Parish.

Among the interesting graves that will be found in the adjoining yard are those of Christopher and Anne Brickhead, 1665. These stones are among the oldest in Maryland, and it might be of interest to record here the epitaph on Anne Brickhead's stone:

This Registers for her bones,
Her fame is more perpetual than these stones,
And still her virtues, though her life be gone,
Shall live when earthly monuments are none.
Who, reading this, can choose but drop a tear,
For such a wife and such a Mother dear,
She ran her race and now is laid to rest,
And Allaleguis sings among the blest.

There are also the tombs of the Hon. Seth Biggs, 1708; William Loch, Esq., 1732; Rev. Henry Hall, 1722; Rev. William F. Chesley, 1843; Rev. John W. Compton, 1813.

I know of no more fitting way to close this history than by quoting the words of the late Rev. Theodore C. Gambrall, who

was Rector of Saint James for nearly twenty years. A great deal of material found in this history is taken from researches he made while Rector of the Parish. Quoting Mr. Gambrell: "The old Parish of Saint James, doubtless a type of many in Maryland, is truly crowded with sacred memories, that hang around the sanctuary where holy men have ministered, and holy saints in their hearts and with their voices have communed; and that hang no less about the habitations of the dead, that encompass the sanctuary. For it was a fine thought and a sacred desire that made our fathers in the long time past, choose the churchyard where their remains might lie. When the Angel of God comes to call His children home, and the earth yields up its dead, there will be no place so fitting, for that waking hour, as that spot where in the flesh our incense of prayer and praise had ascended up on high." Beautiful thoughts from one who labored so well and faithfully as Rector of Saint James Parish.

I thought it might be of interest to record below the names of local families, still living in the Parish, whose names appear in the Records prior to the Revolutionary War. I am giving the names with the date right after the name:

Armiger, 1780; Atwell, 1707; Brickhead, 1665; Bird, 1769; Busey, 1698; Carr, 1701; Chaney, 1745; Chew, 1704; Childs, 1713; Conner, 1728; Crandell, 1713; Deale, 1730; Dixon, 1708; Dove, 1709; Drury, 1771; Ford, 1697; Gale, 1699; Galloway, 1694; Glover, 1707; Gott, 1686; Griffith, 1702; Hall, 1608; Hopkins, 1705; Jones, 1691; King, 1692; Lyons, 1700; MacCubbin, 1702; Norman, 1732; Owens (Owings), 1693; Perry, 1723; Phipps, 1689; Pindell, 1760; Scrivener, 1709; Sherbertt, 1697; Simmons, 1698; Smith, 1695; Taylor, 1691; Thomas, 1746; Tillard, 1741; Tongue, 1743; Tracey (for whom the Post Office is named), 1695; Trott, 1698; Tucker, 1695; Ward, 1703; Watkins, 1698; Weems, 1742; Welsh, 1695; Wells, 1696; Whittington, 1710; Wood, 1698; Woodfield, 1715.

It is interesting to note the following item in the Register in 1704: Baptised, Robert Montague, an Indian. That is the only record of an Indian being baptised in the Parish.



JAN 75



N. MANCHESTER,
INDIANA

